Millennial Star

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PRAYER OF A DOUBTING THOMAS

—o( )o—

Hast Thou walked upon this Earth,
And talked with Man, O Lord?
To such degree.
That even now men listen to that word.

Didst Thou perform miracles?
Of Magnitude so great
You o'ercame Death
And caused the elements t'abate.

Wast Thou nailed upon a Cross?
In agony of sin,
A sin not Thine.
Mankind's, O Lord,
That we might glory win.

I am a Doubting Thomas.
Lord, compassion I desire
I want to know,
I want to feel, within, my Heart a-fire.

I strive for testimony,
Give unto me the power
To rise and say.
I know its true, henceforth from this hour.

It cometh Lord A light I see,
That burning in my heart
I know its true!
O let me to the world this gift impart.

* * *

I *was* a Doubting Thomas,
My weakness, Lord, forgive
My soul was dead.
My vibrant spirit now shall make it live.

A. E.

ONE HUNDRED AND SIXTH YEAR OF PUBLICATION

MILLENNIAL STAR

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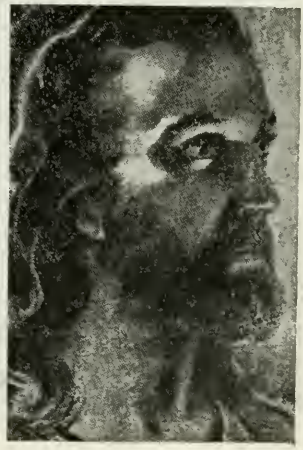
Christmas Greetings

THE PRINCE OF PEACE

"I was thinking a few years ago of the Christmas which was then approaching and of Him in whose honour the day is celebrated. I recalled the message, 'Peace on earth, good will to men,' and then my thoughts ran back to the prophecy uttered centuries before His birth, in which He was described as the Prince of Peace. To reinforce my memory, I re-read the prophecy and I found immediately following a verse which I had forgotten—a verse which declares that of the increase of His peace and government there shall be no end. And, Isaiah adds, that He shall judge His people with justice and with judgment. I had been reading of the rise and fall of nations, and occasionally I had met a gloomy philosopher who preached the doctrine that nations, like individuals, must of necessity have their birth, their infancy, their maturity and finally their decay and death. But here I read of a government that is to be perpetual—a government of increasing peace and blessedness—the government of the Prince of Peace—and it is to rest on justice. I have thought of this prophecy many times during the last few years, and I have selected this theme that I might present some of the reasons which lead me to believe that Christ has fully earned the right to be called the Prince of Peace—a title that will in the years to come be more and more applied to Him. If he can bring peace to each individual heart, and if His creed when applied will bring peace throughout the earth, who will deny His right to be called the Prince of Peace?



"All the world is in search of peace. . . . Some have thought to purchase it with riches and have

laboured to secure wealth, hoping to find paece when they were able to go where they pleased and buy what they liked. . . . They all tell the same story, viz., that they spent the first half of their lives trying to get money from others and the last half trying to keep others from getting their money, and that they found peace in neither half. . . .

"Some have sought peace in social distinction, but whether they have been within the charmed circle and fearful lest they might fall out, or outside, and hopeful that they might get in, they have not found peace. Some have thought, vain thought, to find peace in political prominence; but whether office comes by birth, as in monarchies, or by election, as in republics, it does not bring peace. An office is not considered a high one if all can occupy it. Only when few in a generation can hope to enjoy an honour do we call it a great honour. I am glad that our Heavenly Father did not make the peace of the human heart to depend upon our ability to buy it with money, secure it in society, or win it at the polls, for in either case but few could have obtained it, but when He made peace, the reward of the conscience void of offence toward God and man, He put it within the reach of all. . . .

"To those who have grown grey in the church, I need not speak of the peace to be found in faith in God and trust in an overruling Providence. Christ taught that our lives are precious in the sight of God. . . .

"Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolation of the hour of prayer?

"A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one actually thinks that man dies as the brute dies, he will yield more easily to the temptation to do injustice to his neighbour when the circumstances are such as to promise security from detection. But if one really expects to meet again, and live eternally with, those whom he knows today, he is restrained from evil deeds by the fear of endless remorse. . . . I repeat, a belief in immortality must exert a powerful influence in establishing justice between men and thus laying the foundation for peace.

"Again, Christ deserves to be called the Prince of Peace because He has given us a measure of greatness which promotes peace. When his disciples quarrelled among themselves as to which should be greatest in the kingdom of heaven, He rebuked them and said: 'Let him who would be chiefest among you be the servant of all.' Service is the measure of greatness. . . .

"In order that there might be no mistake in His plan of propagating the truth, Christ went into detail and laid emphasis upon the value of example—'So live that others seeing your good works may be constrained to glorify your Father which is in heaven.' There is no human influence so potent for good as that which goes out from an upright life. A sermon may be answered; the arguments presented in a speech may be disputed, but no one can answer a Christian life—it is the unanswerable argument in favour of our religion. . . .

"I am glad that He, who is called the Prince of Peace—who can bring peace to every troubled heart and whose teachings, exemplified in life, will bring peace between man and man, between community and community, between state and state, between nation and nation throughout the world—I am glad that He brings courage as well as peace so that those who follow Him may take up and each day bravely do the duties that to that day fall. . . ."

WILLIAM JENNINGS BRYAN

CHRISTIAN PRINCIPLES THE ONLY SECURITY

By Albert E. Bowen of the Council of the Twelve

Address delivered at the Friday afternoon session of the 115th Annual General Conference, April, 7, 1945, in the Assembly Hall, — Salt Lake City, Utah —

A FEW years ago I read an article in a national magazine written by an obviously well informed and high principled woman. Apparently she had never married and after many years of separation made a visit to an intimate friend of her college days who had by then two well grown children, a boy and a girl. Her story is mainly about the shock she experienced from the conduct of these two children. She noted that their mother, her old friend, had substantially no influence with them. The daughter's bearing towards her mother was condescending. Her mother's exhortations and protests were received with a patronizing air of wearied tolerance as if to say that this superior young lady would have to bear with what resignation she could the hopelessly old-fashioned, outmoded, an impossible notions of her matured mother.

The visitor heard the worried mother protest the indelicate indiscretions of the girl in her behaviour with young men without even the precaution of privacy and heard her daughter's mockery of her mother's prudery and lack of sophistication.

The boy of the household went and came pretty much as he pleased with no questions asked or answered. Home to him was a place to sleep and have meals, if convenient.

Exhibitions of this kind were a source of deep wonder and uneasy concern, as well as of embarrassment, to the guest in the house. But the climax came as the period of her visit was drawing to its close. She was awakened in the night by a disturbance in the house and was the unwilling ear witness of a family scene. The girl it seems had come home from a late party pretty thoroughly intoxicated and was leading her escort, in like condition, to her room when they were detected and intercepted by her aroused parents. There was a noisy scene before the boy was finally sent off home and the girl put to bed.

The girl made no pretence of concealing from her mother her habit of flouting the conventions so far as modesty and maidenly purity were concerned. So the author ended her visit and went home to clear her head and do some thinking. The result was the article mentioned.

Apparently she had a quite thoroughgoing acquaintance with the ideas and attitudes of the youth of the day, and she undertook a searching analysis of conditions as she knew them to be and as pointedly focused upon her attention by her recent visit. Her whole sense of propriety and even decency was outraged by what she had seen at her friend's home.

That friend, in the days of their girlhood association, had spontaneously, and as a matter of habit and acceptance, observed the conventions and proprieties. She had been a girl of robust health and exuberance, happy, wholesome, a delightful companion of high ethical and moral standards. She had a wholesome zest for life and enjoyed living. How to account for her children!

THE author examined her own life and the atmosphere in which she had been reared as well as the lives of the youth of her time including the friend she had just visited. They recognised certain self-restraints which were expected of girls of good upbringing and conformed to established standards of decorum and good breeding. They still did, now that they were come to maturity of life, and were pained by the departures of today. This naturally led back into

an examination of the influences that had gone into the shaping of their characters. And that carried the examination inevitably back to the home in which they had been reared.

The religious note was strong in those homes. The Bible was read and believed in. Families prayed there. Daily on their knees they talked to God who was revered and was a reality. They were church-going people and set apart one day a week as a holy day to hold sacred and on which to do reverence to the Author of life. The majestic hymns they sang carried messages to their expanding souls. They heard the simple, direct, soulful, and convincing words of the gospels whose grandeur somehow silently carried over into their hearts and furnished the ideals for their living. Those ideals through practice were silently woven into the pattern of their lives, and they came out with established characters, and stable guides to conduct, which made them secure against the waves of laxity which washed about them with the changes of time.

Then the author did what to me seemed a most astonishing thing. She proceeded to explain that, of course, she and her friend and their associates had in their college years given up the simple faith of their youth, had ceased to give credence to the beliefs which had sustained them, had given up their Bible reading and their Church going, and their Sabbath observance and their prayers. They found that these artificial props were not necessary to their living of the good life. They didn't need the church—group practice of religion—they had their own religion which was quite sufficient, though really it was only a certain code of ethics originally rooted in their religion but now cut loose from its roots and dying because no longer nourished from the roots. With an amazingly artless simplicity, she deplored and was baffled by the barbarity of her friend's children without apparent consciousness of her own incredible failure to recognize the relations of cause and effect. Her friend's attitude toward religion and religious practices was similar to her own. Yet here she was mystified by the moral bankruptcy of her friend's children who had been deprived of the very character-forming influences upon which the

strength of her own character and of her friend's character, and the characters of their generation had depended for formation and growth.

WHAT right have parents or others to complain that children's standards are not up to their own when they have deprived those children of the very faith and practices upon which their standards have been established? By her own confession the author whose analysis we are considering and likewise the mother of the children whose conduct had provoked her study had been themselves living on the early-gathered fruits of a now discarded faith.

That might suffice to carry them through from the force of established habit. But with that faith discarded there was nothing to bear new fruit for the nourishment of the next generation. She and her friends had been living upon and had consumed their spiritual capital, and there was no inheritance left for the children.

It seems incredible that this highly intellectual woman whose penetrating insight had so unerringly led her to put her finger on the factors most powerful in the stabilization of herself and friends should have been so wholly oblivious to the need of those same influences in the lives of new generations.

Because she and her friends had been able to maintain integrity of life after they had discarded their early beliefs, she apparently thought that such beliefs and the practices to which they led were

not necessary to stability, failing to discern that ethical principles lose their convincing, motivating power when divorced from the religious faith which gave them birth. It is a common error. We all, I am sure, can call to mind friends of the highest standards of character who have drifted away from the religious convictions in which they were reared and have been pained to see that their children's characters have so sadly deteriorated. It is hard for character patterns to carry the one which witnessed the forsaking of over for more than one generation beyond the faith in which those patterns were fashioned.

The lady we are speaking of deplored the degeneracy she was compelled to admit, but never once did she even so much as hint that the remedy lay in the revival in the homes of the land of the influences under which she herself had grown strong.

NOW, if religion goes into decay in enough homes, it will fade out in the nation, which after all is but the aggregate of the individual home units. That would be a change of fundamental and of far-reaching consequences. For the truth is that the whole western civilization was built upon the basis of the Christian religion. Terminology itself tells how completely this is so. Christendom is the word employed to designate that large area of the world where the Christian religion became dominant. With its establishment and acceptance in the Roman empire, it became the most powerful influence in shaping the course of the western nations where Rome had controlled and of new nations which came into being. So important was that influence that the advent of Christ was made the new base for the reckoning of time. All events in Christendom are dated as having occurred before or after that meridian. It marked the beginning of a new era which still is spoken of as the Christian era. The whole new civilization had its roots in the Christian faith. Of course its ideals of perfection could not at once be assimilated or even grasped by the peoples who received them. They made plenty of mistakes and committed many excesses and grafted on plenty of false interpretation. Nevertheless the Christian faith remained the central idea that dominated all else. It has remained so through many centuries, and you can't cut loose from it now without effecting a revolutionary change. So long as the abstract idea is adhered to as the guiding notion, no matter how imperfectly lived in practice, you can always hope for improvement, a moving away from erroneous conceptions toward the ideal. But when the ideal itself as a central controlling force is gone then a basic change has come. Christian convictions made the west dominant over the centuries. A departure from them is portentous in the extreme.

WHERE does the world of Christendom stand today? Right in its heart, not in some pagan land, the present cataclysmic upheaval broke out. It was freely recognised that there was irreconcilable antagonism between the old Christian basis and the ideals of the new order. We had not only a physical war but a war of basic beliefs as well. So long as disputants profess the same basic beliefs and purposes but differ about the means of their realization you have merely a struggle for control. But when fundamental beliefs are at war, you have the inception of revolution. It is no longer a mere struggle for control but a struggle that reaches down to the spiritual depths. Any mature person who wants to take a retrospective glance must see that between 1914 and 1939 something very fundamental has happened. That first named year saw the beginning of a great war. We got into it with a fanfare of great national exhilaration. Our soldiers marched off to the blare of trumpets and the stirring strains of martial airs as the bands led them away. Everybody had unshaken faith in the soundness of our institutions and the unquestioned merits of our system. The war was but a bothersome interruption in a course of life which would pick up again when the nasty business was over. Today it is not so. There is no fanfare, no sparkling enthusiasm, but a sombre, sober resignation to an ugly, unwelcome task which must be done. I am not saying that there is less of determination or of efficiency than there was before. But the spirit of the approach is different. Neither are people so sure about what

will happen afterwards nor what it is all about. There is a grave anxiety and uneasiness of feeling evidenced by the voluminous talk about the postwar world. There seem even to be some who think our system is wrong—the basic concept on which our institutions have rested —and they are willing to see it all die. Others think evils have fastened themselves like barnacles upon us, and they need to be pared away. There is contrariety of opinion as to what is worth saving and what should be consigned, without struggle or regret, to the limbo of oblivion. New conceptions are thrusting themselves forward. The strong faith of half a century ago is crumbling; we are losing our spiritual basis.

Look at the liberated countries of Europe. No sooner is the heel of the oppressor lifted than bitter strife embroils them anew. Self seeking, greed for power, groundworks for a new supremacy, irreconcilable differences about the spiritual basis of government, its functions and relationships to those who live under it—all clamouring for recognition and control. Unless they can be reconciled on the basis of an underlying spiritual end there can be no contentment, hence no peace.

But everybody seems still to pin faith to economic and technological reconstructions. We hear much about elevating the standard of living of peoples. But almost exclusively those improvements seem to be conceived of as providing more things —greater physical satisfactions, greater ease, more leisure, less work, more guarantees of physical security. Long ago Jesus taught that "life consisteth not in the abundance of the things one possesseth" and that "life is more than meat and the body more than raiment." Principles are pushed aside in the interest of immediate gain.

What is needed today in Christendom is a revived faith in the spiritual basis upon which it was built rather than more machines and things. Devotion to principle rather than victims of the bribery of easy satisfaction through immediate gain!

THE war is not the cause of the world's trouble; it is only the outward manifestation of an inner decay. When the war is over, the trouble will not be over, which is the reason for the great concern about the postwar world. The world will still have the spiritual sickness, which is the real cause of the war, to deal with. The moods and notions which have permeated the minds of men cannot be shot with bullets. They will still be rampant when the fighting is over. We may not flatter ourselves that they are confined to the aggressor countries. In one degree or another they have penetrated into all lands. They are doing their work of corroding, corrupting, undermining, destroying.

You can't pick up peace and put it on people; it is a state of the spirit. You can't hand over liberty or freedom as a gift to people who are not spiritually prepared to receive it. Disputes about means of accomplishing ends agreed upon are of little consequence, but when the ends themselves are in dispute you have a difference that goes right into the heart and spirit of things.

And the disputes which divide the peoples of the world today are disputes about ends, about the whole spirit that governs in human relationships. Nothing but spiritual unity will work the cure.

And that spiritual essence must rest in a power standing above all to command their allegiance. It must rest in God.

You who are gathered here may properly have keen interest in plans for the curing of the ills of the world, but you may be assured to start with that there are no values which form so safe a guide as the gospel which formed the basis upon which the nations of Christendom were founded. The disintegrating forces are such that no passive piety or lip service will do. It must be an active, motivating assertive faith cultivated. and fostered, and maintained in the homes and among the families of the people. It calls for a revival of the worship of God in the homes, where he is believed in, revered, prayed to—where a day is given to reverence when people assemble in worship and hear again the majestic words of the Master and gain a rebirth of the spirit. Go home and teach your people that, and you will be ministering to their salvation as well as to the good of the world. That we may all do so, I pray in the name of Jesus. Amen.

SUNLIT HILL?

M.P.'s Maiden Speech Became Laymans Sermon

Lieutenant Skeffington-Lodge, M.P., in his maiden speech in the House of Commons, during the Conditions in Europe debate, said:

"THE world is confronted with a moral crisis. We have struck out of the sky the crooked cross of malice, hatred and un-charitableness. Unfortunately, we have not put in its place that cross which is the symbol of self-sacrifice, of love, of charity, and of all those things which, down the history of mankind, have helped it to take a step forward.

BLACK QUESTION MARK

"Instead, there is hanging over mankind a large black question mark which poses questions for mankind of the most serious import. It asks, 'Yes' or 'No'; life or death; the narrow way which leads through the plains to the uplands and hills, or the broad way which leads to the desert of destruction.

"We are all our brothers' keepers. We love our neighbours as ourselves, as long as they are not Jews, as long as they are not Russians, as long as they are not Germans, as long as the colour of their skin their language, their manner and their attitude to life fits in with our own preconceived notions. The situation in Central Europe to-day is the outward and visible sign of the inward and invisible malady which is afflicting humanity.

"It cannot be isolated, and if we allow Germany, the geographical centre of Europe to become a cesspool of starvation and disease, twenty miles of water between ourselves and the Continent of Europe will not save us from its awful effects.

"That is oniy putting self-interest first, but that should not be our prime consideration; for, if what is happening in Germany is allowed to develop, civilisation as a whole in Western Europe will collapse in a welter of moral and spiritual degradation. Where part of humanity is in distress, the whole is under the weather.

"It is the same with each one of us—if part of our human body is injured, the effectiveness of its activities is diminished.

"Would that that principle had been accepted and realised between the two wars; would that we had had leaders in this country who realised that when bombs were falling on Guernica they were falling on Stepney; that when the people of Abyssinia were being sprayed with mustard gas those in the tenements in Glasgow, and the fishermen in Cornwall, and the inhabitants of every nook and cranny of this island were being brought in jeopardy because we were allowing this kind of thing to be put into operation without making a vehement protest and a firm stand against it. 'God's in His heaven.' and 'underneath are the everlasting arms'; if it had not been so, we should never have come through this supreme crisis of our national history.

FOR EVER TRUE

"That will remain for ever true, and we cannot afford to flout the Divine Will as it is being flouted from one end of the world to the other. Man has the choice to-day either to go forward or to go backwards into a bottomless pit.

"We need to stand for the re-establishment of Christian principles in our individual lives, in the life of this country, and, through this country and its influence, in the life of the world, for Britain is the repository of all the hopes and fears and all the troubles, not only of its own inhabitants, but of thousands and thousands throughout Europe who are looking to us to-day to set an example in taking a firm stand over vital principles.

"Let us, if we can, put ourselves into the shoes of the helpless and homeless thousands of Europeans—shoes that let in the wet, shoes that need soling and heeling, shoes which very often will not fit on to the feet of their possessors because they are swollen and aching. 'And having done all, to stand'—to stand against all comers for the establishment of human rights and of human values.

"The world needs conversion from the forces of fear to the energies of faith, faith in ourselves and in the good intentions of others, faith in seeing that the wandering nomads of the Continent are

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HEIRS OF THE PROMISES

By Charles A. Callis of the Council of the Twelve

Address delivered at the Friday afternoon session of the 115th annual general conference, April 6, 1945, in the Assembly Hall

ONE of our poets put into song form this sublime thought:

The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round.

In this dark and cloudy day, when, like the leaves of the forest, many sad tears are falling, we can go to the holy scriptures, those wells of salvation, and draw from them peace and comfort which only Jesus Christ and his prophets can give.

The Apostle Paul eloquently declared:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:2.)

How wonderful it is to have a finisher of our faith. There are many beginners in this world, but there are few finishers.

The Lord Jesus Christ, centuries before he came into mortality, uttered these words. They are found in that treasure house of knowledge, the Book of Mormon, and are as follows:

. . . for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. II Nephi 29:9.)

The work of God must be noble and grand. The Redeemer said:

For this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

I think that a Mormon elder who expects to pass away his time in the hereafter singing and amusing himself or resting is not worth his salt. God Almighty is ever engaged in the glorious work of bringing to pass the salvation of man.

I have faith that those heroes who sink in death, paying the supreme sacrifice of the field of battle—the faithful young men, trusting in God, shall have everything made up to them. They are heirs of the promises; they shall inherit the promises. I do not know in what way God will provide the means by which these splendid men shall reach the celestial kingdom and experience all the promises fulfilled in their lives, but I have firm faith in the Lord, for his words are true; and sometime, somewhere, the power and the glory of God shall rest upon them; for the Creator will finish what he has begun.

THE Prophet Joseph told a weeping mother, who had lost her baby in death, that in the resurrection she would have the privilege of rearing that baby up to its full stature, and have more joy in doing that than she could have had in mortality.

An eminent divine, nationally known, said the other day:

But my friends, I could not stand in this radio pulpit, if I did not believe that the good God takes these unfinished lives, with their unfinished work, and somewhere, somehow, in his house of many mansions, gives them the glory of going on. A just and loving Heavenly Father will keep faith with those who keep faith with him.

Thus the glorious light of heaven is spreading. Heaven's morning, with the joy and knowledge of hope and progression beyond the grave, is breaking in upon the lives of men. The notion that in this life only we have hope in Christ, we do not accept, for "if in this life only we have hope in Christ, we are of all men most miserable."

Our grief, by the power of God, the Author and the Finisher of our faith, is lifted from earth to heaven, and the tears are wiped away by a loving God. Glory, majesty, and power be unto Jesus Christ, the resurrection and the life, the Author and the Finisher of our faith, forever and forever. Amen.

Mr. Church Officer:

DO YOU TALK TOO MUCH?

By MARVIN O. ASHTON of the Presiding Bishopric

MR. CHURCH OFFICER, do you talk much? You know, these over whom you preside have too much respect for you to tell you about it if you **do** talk too much. There is nothing that will kill your prestige more than for you to be lecturing eternally to them. If you express yourself very easily and if you have real ability as a public speaker, you should ever be on your guard lest you comment too much from the pulpit. Many times you will be prompted to give vent to your feelings in lecturing, but be wise. Don't eternally **spank** your members. They will love you if you are frank; and you will never lose your influence, if, when an issue arises, you let them know where you stand, and further, point their noses in the right direction. You are wise—that's why you were chosen for leadereship. To give advice from the pulpit or otherwise is your prerogative and your duty, but your people will take your advice more willingly if you don't **talk too much.**

One of the saddest things to find as one visits a Branch is a 'talking President." No matter what is said or done, he just must comment. Probably there is no place in a Branch function where this is more noticeable than at a funeral. When an appropriate service has been rendered and everyone feels that the spirit is complete, it is often spoilt by an **oration** at the end. The spirit of many a wholesome service has been spoiled through a President's ambition to put the finishing touches on the programme. Measure your words and let them be few. Don't have it said of you that the members of your organisation are always using their faith and their prayers to the end that you won't talk too much. Because your audience has its eye on you and has the attitude of being entertained, don't always suppose your message is sinking in. It won't sink in if you talk too much. Your listeners have too much respect for you to be discourteous. Their eyes may be riveted on you, but back of those eyes may be a prayer to heaven to bless you with more discretion than you are displaying in that moment of their boredom.

A story is told of a negro preacher who was being visited at his church by a fellow pastor. Out of courtesy, the visitor was given a few moments to express himself from the stand. But I suppose the fellow pastor decided to take advantage of the invitation and talked an hour and a half. (He was like many people when called upon, and thought he would make good use of the opportunity, as it might be a long while before the opportunity would knock at the door again.) Well, when he finished, there was only one thing to do, and that was to close the meeting. The prayer of the negro preacher was about as follows: "Oh, Lord, we thank Thee for our blessings and for the visit of our dear brother who has discoursed to us this day. Bless him, oh Lord, and especially that he might take a few feathers from the wings of his imagination and place them on the tail of his judgment."

Remember the greatest constructive forces in the universe are silent. The boisterous noises like lightning and thunder are those that do the damage. The sun comes up each morning to give the earth its eternal vitality—silently. The worlds in the heavens do their work silently.

Your greatest generalship will be shown in distributing authority. Your leadership is measured by the type and calibre of the men and women you draw about you. It is not measured by the noise you yourself make.

IMPROVEMENT ERA.

THE WORLD CRISIS TODAY

By President J. Reuben Clark, Jnr.

"A MESSAGE TO YOUTH"

Being the last part of the baccalaureate sermon delivered by President Clark before the graduates of the Utah State College at Logan, Utah, on Sunday, June 10, 1945.

"MAN MAKE HIS OWN GOD" THESIS.

Another doctrine that is implicit in the sophistry of the "higher critics" may be phrased thus: "God did not make man; but man made God." This is set forth in affirmations that the God of the Old Testament is different from the God of the New Testament—the God of the Old Testament being a God of vengeance, the God of the New being a God of love. Of course, stripped of its beautific verbiage, this means merely that Old Testament man built the old God from his own concepts; and the New Testament man built the new God from his concepts. This is obviously and wholly atheistic because it means there really is in fact no God but only man's intangible mental concept of God. This false doctrine finds voice in what are deemed respectable church circles. But it is completely destructive of the whole concept of God as set forth in the scriptures. Paul declared to the Hebrews: "Jesus Christ the same yesterday, and today and forever"; and John in his great paean at the opening of his Gospel, proclaimed: "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father,) full of grace and truth."

There is a God, the Father; there is a God, Jesus Christ; and God is "the same yesterday, today, and forever." God made man. Man did not make God.

"GHOST WRITERS."

I wish, before closing, to return for a moment to "source" criticism.

Volumes have been written about the authorship of the books of the Old and of the New Testament. The question has been discussed as though the very existence of God himself and of Jesus the Christ hung upon the answer. But this is not so.

The modest, humble Moses, foreseeing from his experience and knowledge gained in the imperial palace where he had lived from infancy, how great would be the task which lay ahead in leading Israel out of Egypt into the Promised Land, protested to the Lord his inabilities, his lack of eloquence, his slowness of speech and tongue. So God furnished him Aaron, and said:

"And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

"And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."

Thereafter whatever Aaron said that Moses told him to say, under the direction of God, was the word of God to Israel. The voice speaking was of no consequence.

"Ghost writers," as we call them, are not a new discovery by our generation. They clearly are as old as Moses. And whatever any man says as his own, whether written by himself or by another, becomes his own when he speaks it as his own and assumes responsibility therefore God himself has from the beginning spoken to his children through his agents, rarely has he spoken for himself. Which particular agent God chooses to deliver any particular message, is his concern, not ours.

Therefore, who actually reduced to the present written form the facts and commandments of the five Books of Moses—the Pentateuch, whether it was Aaron or Joshua or some other or some later scribe, is of no real moment.

Whether God appeared to Moses at Sinai, with Israel gathered at the base of the Mount, and gave the command-

ments which the Bible says were given there, is an essential fact; who recorded it is of small concern.

What scribes composed or reduced to writing the Psalms or Proverbs is not material; they do contain wisdom, which we who accept them say was God-given. Their teachings are the word of God to us; their prophecies have been fulfilled and will continue to be fulfilled. These are the vital matters.

Who wrote Isaiah, one or two or more persons, and whether at one time or at different times, are matters that do not in any way affect either- the- supreme literary value of the great prophecies and poems that the book contains, or that these are the word of God to his children. What prophet, what poet wrote them is of no consequence, since whoever he was or they were, they were inspired of God.

So with all the books of the whole Bible. The point is—are the doctrines, the commandments they lay down, of God. Christendom says yes. And this testimony of the spirit, which you and I can get, however unlearned and unlettered we may be, is of infinitely greater value than all the conclusions reached about who wrote them, through hypercritical, immaterial, pettifogging, so-called "higher criticism."

I would not be misunderstood. I am not questioning the reputed authorship of the books of the Bible. I do not know who wrote them. I do not care. But I testify to you that the doctrines and commandments they contain are divine.

HONEST INVESTIGATION.

Furthermore, I wish again to say I would not be understood as condemning honest, technical Bible study and investigation, as to texts, history, and archaeology. We can and have gained much from all of these. But all should be undertaken to reach and establish truth, and not with the purpose of proving some previously framed destructive hypothesis. The Bible will never suffer from honest, straightforward handling.

So we might go forward for hours. But I shall close.

MESSAGE TO GRADUATES.

I have sought to bring to you youth, just leaving the sheltered precincts of the school and entering into the contests of the world that are incident to livelihood and achievement, some factors of the collective modern life that bode ill for you in your daily, individual lives and in your religion. These factors are the tried and failed of history. They are not truth, but error, because they lead away from the course chartered for us by God and his Son, Jesus Christ. Speaking to the multitude in the temple, attending the Feast of Dedication, Christ said: "And ye shall know the truth, and the truth shall make you free."

To the Apostles at the last supper in the Passover chamber, he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

From the beginning the Evil One has sought to lead men astray. Since the time of Christ, he has sought to get men to forsake the worship of Christ and repudiate him. To work his end, Satan has tried now one trick, now another. The father of lies, his principal weapon has been deception; he is the great counterfeit of creation. Paul said, "Satan himself is transformed into an angel of light."

John in his second epistle declared: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

Jesus himself said in the great Olivet Discourse: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

He is a false Christ who says that man may be saved otherwise than through obedience to the revealed Gospel of Christ; he is an antichrist who denies to Christ the full spiritual stature and identity bestowed upon him by the sacred scriptures.

I refer finally to the great intercessory prayer in Gethsemane: "And this is life eternal, that they might know thee the

only true God, and Jesus Christ, whom thou hast sent."

I bear my own testimony to the truth of this great principle; so also to the great declaration made to the iniquitous priesthood of Jerusalem by Peter, bearing witness to the Christ: ". . . there is none other name under heaven given among men, whereby we must be saved."

Youth! Depart not from the spiritual ways of your fathers, to the loss of your happiness here and your salvation hereafter. Place the welfare of your souls above the pleasures of the flesh. Remember there is "no excellence without labour," that God did not ordain that men should profit by idleness, nor live from the labour of others. "In the sweat thy face shalt thou eat bread," is the great law of this earth.

God be with you as you go forth into the world. May the prayer of Christ about his apostles be realised upon your heads: " I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

THE APOSTASY

A Parable

It was the first midnight after the last of the Saviour's apostles died. A Christian became very sick. Death seemed imminent. A doctor was called. He diagnosed the case; walking into the room occupied by the relatives of the sick man, he remarked, "There is no hope. He is dying."

The sick an over heard the fateful words. And in his desperation he reached for a parchment and read: "If thou cant'st believe all things are possible to him that believeth."

In his heart of hearts the sick man prayed.

"Oh, God, be merciful to me and heal me of this affliction for I do believe."

And the answer came back, "Too late, too late. The last apostle died yesterday; and the Lord has determined not to heal anyone by their faith after the last apostle died."

The point of this parable holds the idea in regard to faith of the whole Christian world in 1820. At that time there was not a preacher in Christendom who taught that faith will do today what Jesus said it would do. In 1820, through the prayer of faith of Joseph Smith, the faith that conquers all things came back to the world.

Nephi Jensen.

CHALLENGE TO THE PRIESTHOOD

By Harold B. Lee . . . of the Council of the Twelve

Address delivered at the Sunday afternoon session of the 115th Annual General Conference, April 8, 1945, in the Tabernacle, — Salt Lake City, Utah —

I HEARD a story told from one of the war fronts where our advancing soldiers were going into the land of a people who were fleeing from the ruthless enemy. These people believed in and worshipped a pagan god. As the conquering army made up of the allied nations advanced toward the stricken town, they met long lines of refugees with few or no belongings, fleeing from the enemy. The chaplain was called to administer aid to an old lady who had fallen, unable to go further. She was in her dying moments. He knelt at her side to administer physical and spiritual aid. He hold her about the Saviour of the world, how the Saviour had come and died for mankind, how he came as the Prince of Peace and how he ministered among those who were sick, needy, and afflicted, how he organized a work that had become a great work. This work had gone throughout the world under the banner of Christianity. As he finished his story of comfort, as he thought, to this dying woman, she looked up at him with dying eyes and asked, "Where have you Christians been all this time?"

AS thought of that question I thought of a visit I had with two of our Latter-day Saint marines who had just come back from the terrible fighting over Tarawa and others of the islands of the Pacific. They had found themselves through all these trying times in company with twenty-five Latter-day Saint boys. One of these two boys had been set apart by Brother Brown as the M.I.A. group leader and had ministered as the leader and the father of the group. As he told me about these boys, he said, "We kept most of them clean and sweet, but there are some of them that have slipped away from us. They have taken up habits that have not been good. I felt it was my responsibility, and I have done what I could to save some of them." Then I asked them this question, "Tell me, you two who have lived among these boys what is the reason that some of our boys have kept themselves straight and others of our boys have slipped away from us?" Let me tell you what they said without any hesitancy: The boys who have kept themselves clean have had regular correspondence with their wards and their priesthood quorums, and the boys who have fallen away from us are the ones who have never had a letter from their priesthood quorums or from their ward bishop." As I heard this simple testimony to the rightness of the instruction that you heard from this stand when this war had only just begun, and when I remembered that the priesthood of Almighty God was the power given by him to more than two hundred thousand of us to work and act in his name for the salvation of the souls of men—I paraphrased the words of that dying old pagan woman, "Where have the priesthood quorums been all this time?" I am hopeful that our boys won't return home without having had their quorums make some contact and some tie to which they can come when they do return.

I think if we could sum up the feelings of our boys as they return to us and have them tell us what it was that kept them firm and steadfast, they would say two things: First, that they have had an interest in life, and second, that they have believed there was someone at home who was concerned about them.

I listened to a doctor recently who said that the medical journals reported that the boys who had become mentally unbalanced in large majority, were the boys who had broken homes, whose wives or sweethearts had been unfaithful at home.

We have heard much in this conference about our boys. We have heard but little about our girls. How much preparation are you making for the girl who has changed during this trying period? How much concerned are you that she will "come home?" And I am talking to the ones that live in your homes, for they, too, during this period, have gone through a most difficult time.

SHALL I tell you what the boys have been doing among themselves to keep going and help each other to come back to the point of sanity and rehabilitation after they have been through the struggle of war? Perhaps if I can give you three things that they have told us repeatedly maybe you bishops, you priesthood quorum presidents, you stake presidents, will take from their lessons, something to help you to build on the foundation that must be built upon for their salvation. In the first place, we don't know how the boys are coming back, nor what they will truly need. We are sure that when they come back they will be a little bit more of that which they were before they left. If they loved God and home and country a little before they went away, they will come back loving God still more and knowing him to be a reality, loving home more and with more faith. If they were boastful before they went into the war, they will come back unbearable braggarts. If they were inclined to immorality when they left us, they will come back slimy in their sinning, just so sure as we are here.

This is what they have done in their own little groups to try to help stabilize each other: In the first place, they have organized themselves into what they call ward teaching groups. At Fort Lowry, near Denver, down at Oak Knoll Hospital, for example, where our boys are coming back, they are sending out in pairs from their groups, those who are faithful, to visit the boys who will not come to their meetings, who have taken up habits that are keeping them out of sight. They talk of these boys and ask them, "Are you morally clean? Are you keeping the Word of Wisdom? Are you writing home to your parents? Are you true to your priesthood?" When I asked them, "Isn't that pretty plain language to talk to these boys," they replied, "But how are we going to help these boys if we don't know what is the matter with them?"

Are you as courageous, you ward teachers? Do you really want to help? Then you must do the kind of ward teaching that the Lord said we were to do, if you are to help. The next thing they do is to teach the gospel. They don't preach sermons in great generalities. They are searching into the scriptures. During these last few months, when I have had a somewhat intimate contact with the youth of the Church, I have found that they are hungry for the teachings of the gospel, and they tell me that rarely in the sacrament meetings where they attended do they hear the gospel taught to the members.

NOW, if you want to help these boys when they come back, may I ask that you do like my little bishop friend who sits here on the front seat who came as a convert from another Church and who is now a bishop in one of our stakes? He says to speakers who come to his meetings. "We want speakers who come to our ward to preach the gospel. We would prefer you not to come than to have you come and not preach the gospel to our people." May I urge that you take a leaf out of his book, and the books of our boys.

he third thing they are doing is to make sure that every boy of the group is given some responsibility in their group organization. Does that suggest anything to you? When these boys come home, will you take them to your hearts and see that they are given something to do, some activity that challenges their abilities and makes them feel they are a part of their Church community to which they want to belong, as quickly and as rapidly as possible?

God help us to understand these things and build the defence, the refuge from the storm that the Lord said a stake of Zion was expected to be, where before his judgments would descend in their mighty power, this people might build a protection from those storms of adversity.

May the Lord help us so to do I pray in the name of the Lord Jesus Christ. Amen.

FIGHT ON!

LETTER TO SERVICEMEN OF THE CHURCH

THIS is our last letter to servicemen in 1945 and doubtless our final letter while you are in uniform. Much has happened since last Christmas. Home seems much nearer than it did one year ago when we were all wondering what the year would bring. Our enemies are defeated; the victory is ours and the future, like the promised land, awaits our entry.

Each one has learned some lessons in these years of war, lessons which may be used in the years which are to follow. There must also be some unlearning and sometimes this is more painful and difficult; but if what we have learned is to be a handicap to future progress, excess baggage which retards the journey to our goal, then the sooner we discard it the better.

Among the handicaps are the habits which weaken or destroy our finer manhood. Habits which cause us to come down from 'fair truth's lofty way' and tread the darkened low-road in gloom and loneliness. Those who have made mistakes, who would like to forget, when returning to those who believed in them must remember that each discharged serviceman will be encouraged to start where he stands. To have fallen is regrettable but to deliberately stay down is unforgivable.

Each man must judge himself in the realm of personal habits and each will know what no one else can know viz., what kind of a fight he put up before he yielded and whether there is any fight left in him. The great principle of repentance stands like a beacon light on the shores of your homeland and behind it is the harbour for forgiveness, and understanding.

While the Axis enemies against whom you fought will be left behind when you come home there will be no "cease fire" to those other unseen foes against whom you must struggle while life lasts. One of the most deadly of these is intoxicating liquors.

When the adversary decides to destroy a person he first breaks down their resistance by inducing them to become addicated to the liquor habit. This strategy is much like that used in the last war. When a general decides on a location for invasion he first softens it up by means of bombardment thereby reducing the power of resistance and what was seemingly an impregnable position becomes a point of real danger to the defenders. He or she who yields to this habit thereby permits the enemy to establish a 'beach head' on the sacred shores of the empire of his personal life; an empire which was mandated to him by the Creator and one which he cannot lose except by dishonourable surrender, by collaborating with the enemy and encouraging saboteurs behind his own lines until he is no longer possessed of sufficient force to withstand the final onslaught.

Let us determine to leave behind with other defeated enemies the bad habits which we may have acquired and to start the great and challenging campaign of rehabilitation unfettered by their dragging weight. Everyone stands ready to help the returning servicemen but each must help himself in those things where habit is concerned. You return as conquerors. A new fight is ahead.

You come from a realm where military law has seemed supreme. The world to which you now return is over-girded and underslung by moral law. Results of its violation are even more inexorable than was the military law. Strict obedience to that law will insure the liberty for which you fought. Our Christmas wish carries a suggestion for a New Year's resolution.

GLORY to God In the Highest And On Earth Peace—— So sang the heavenly hosts when the Prince of Peace was born, and they added 'Goodwill Toward Men.' Those glorious and prophetic words have had little meaning to us during the last six years when His Glory was obscured by man's hatred for his fellow men and war drums silenced the songs of praise.

But 1945 was a year of Victory and once again we have a quiet Christmas without the fear of bombs, the gloom of blackout and the dread of official telegrams. In Millions of homes this year families will sit by their Yule Log and sing 'Holy Night' with a feeling born of sorrow and of deliverance. Millions there are among the victor nations and other millions of the vanquished. He whose birth we celebrate will surely weep as he beholds the havoc wrought by war, will doubtles join with us in asking 'why cannot peace be permanent?' Timidly we pray that this might be while our great men haltingly approach the task of international agreements in the vain hope that men's heads will rule their hearts.

We fought for freedom, for liberty and for justice while between us and our objective there stood the Axis powers. But while these enemies have now been defeated, no one will say we have reached our objective of lasting peace and universal good will. While they were arrayed against us we were prepared to pay whatever price was asked in service and in sacrifice. We were willing to fight on as long as seemed necessary and to co-operate with our neighbours and our allies in what we hoped would be the last great fight for freedom.

With bowed heads we give thanks for the victory so dearly bought; with poignant pride we think of those who gave their all. Chastened by these experiences we face a future which is pregnant with possibilities for good or ill, face it with misgivings as we remember other times when wars were won and peace was lost. We remember how magnificently the allies planned and fought and won. But we cannot forget how ignominiously they failed to consolidate their gains and make them permanent. If peace had been followed by good will there would not have been a second world war and unless we now can achieve good will there must needs be another and no doubt a final war. Peace without goodwill is never

more than an armistice—a truce—the end of one phase of a continuing battle.

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PEACE, GOODWILL, LIBERTY, FREEDOM, these are positive words, not negative, active not passive, progressive not static. They like life, like salvation, denote a process, a growth where the new is perpetually crowding out the old. If they are to be maintained they must be cultivated and renewed. Just as the blossom of today will be wilted by tomorrow and must fall on the next tomorrow to make room for the new bud which is to take its place, have its day and make its contribution, so these living things of which we speak, for which we pray, must be kept up to date by adjustments, must be kept growing in favourable soil, culti-

vated, watered, fertilized and pruned. Last year's flowers are but dry sticks in one's garden and are remembered best by the seeds they left. Even perennials must have constant care else they deteriorate and each succeeding crop is less lovely than the last.

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GREED, HATRED, SELFISHNESS, DOMINATION, these too are living things which grow and multiply and flourish with the vitality and tenacity of the weeds

they are. Sometimes we, unwittingly encourage these and thereby help to destroy the life saving fruit. Each individual is charged with the responsibility of cultivating his little corner of the garden of life, of keeping it free from the noxious tares of which the scriptures speak.

Sometimes in a spirit of self-righteousness we commend ourselves for our observance of the letter of the law and with the Pharisee thank God that we are not as other men. Sometimes a tithe payer, or one who observes the Word of Wisdom becomes uncharitable, quick to judge and condemn his brother, resentful of real or fancied wrongs, critical of the motives of another and with an attitude of 'holier than thou' seeks to be a judge and longs for vengeance. Multiply this spirit by one thousand and you have an outpost for the forces of evil. Multiply it by one million and you have another war. Sometimes the man who goes regularly to church and in other commendable ways proclaims himself a christian becomes so self-satisfied that he does not notice the evil one who is sowing tares in that very part of the garden entrusted to his care. Tares which if he is not aware will become so sturdy that they threaten the very virtues of which this same enemy made him proud.

During the war we fought in armies, in task forces and in squardons in the air. It was group action, team work, under a trusted leader and with friends and allies in whom we had complete confidence, for whom we would have given our lives. Because of this united effort we have won a victory. But already the evil one is at work amongst us creating ill will, suspicion, envy and fostering strife. Unless we are vigilant and on guard he will, as he did before, turn our victory into defeat.

Let each man examine his own heart as he gives thanks for the peace of this Christmas and try to discover his true feelings toward his fellowmen, toward those who are his neighbours, his brothers in the church his new friends of an allied country. Let him weed out vigorously all envy, jealousy, greed and hatred and undertake to radiate the spirit of goodwill, of love of fellowmen, not for the season only but throughout the year.

The family is a small group of individuals, the state a larger group, the nation and the world are but groups of individuals like you and me. If each member of the group has love in his heart for his fellows and if the group which form the larger units are possessed of that spirit then we shall be able to join the heavenly host and sing Glory to God in The Highest and On Earth Peace and Goodwill Toward Men.

H. B. BROWN.

BRITISH MISSION

DISTRICT ACTIVITIES

BRISTOL.—Bristol Branch held their Harvest Festival Service on September 23rd. Sixty three people attended a splendid service at which the chief speakers were District President and Sister W. McCormick. The branch Choir rendered an anthem and 22 Primary children sang a harvest song. The produce was given partly to the sick and the poor of the branch and the rest was sold in aid of Primary funds.

The M.I.A. of the Bristol branch held their Opening Social, Tuesday, September 25th. An enjoyable time was had by all, participating in singing and various entertainments. Refreshments were served by the M.I.A. officers under the direction of Sister D. Forrester, President of the organisation.

Bristol Primary were conducted on an outing to the Bristol Zoological Gardens on September 8th. Thirty seven children were taken care of by Sisters M. Beams, A. Beams, E. Jenkins and Mrs. Daly. An enjoyable time was spent by the children, the chief delight being rides on the pet elephant "Rosy." On their return to the branch hall all partook of a tea which had been prepared by Sisters E. Bowen, A. Neal and Bryant, after which the children joined in community singing, closing a happy occasion by saying together the "Lord's Prayer."

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BIRMINGHAM.—A relief Society bazaar was held at Wolverhamption on Saturday, September 29th before the closing of the Branch the next day. There was a fine display of goods and members from other branches spent generously , the result being a profit of £16 10s. for the funds.

LONDON.—The London Branch M.I.A. sponsored their Opening Social on Saturday, September 22nd in the form of a "Bustle Party and Dance"—Costume of the Nineties was requested of all who attended and many responded. The famed gaiety of the period was truly portrayed in wholesome fun and old-time dancing. A large number voted the occasion an outstanding success.

A Harvest Festival service was held on Sunday, October 14th, in the London Branch. A goodly array of produce was displayed attractively in the chapel while a splendid thanksgiving spirit permeated the programme. The produce was held until the Relief Society met on Wednesday when it was sold, nearly £5 being raised, to be used to present a party for the old folks of the branch later in the year.

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SHEFFIELD.—On Saturday and Sunday, Sept. 22nd and 23rd, a Sunday School and Primary Conference was held in the Sheffield District. Saturday afternoon, the children enjoyed races and games at Millhouses Park, led by Elder S. James Maybury, Assistant Sunday School Supervisor. Returning to the Chapel everyone was served with a tea prepared by the Relief Society under the direction of Sister Mary Laycock, District Supervisor. This was followed by a concert given in the evening by members of the Sunday Schools and Primaries of the District. Three sessions were held on Sunday. In the morning the programme was presented by the Sunday School under the direction of the Supervisor, Elder Fred K. Birkhead. The Primary took charge in the afternoon and presented a pageant, "Children of the

Ages" written by Elder S. J. Maybury. Speakers at the evening session were Elder George H. Bailey, District President; Sister Elsie Quinney, Primary Supervisor; Elder Fred K. Birkhead, Sunday School Supervisor.

Guests of honour were Elder William O. Chipping, Superintendent of Sunday Schools for the British Mission; and Sister Lilian Owens of the Mission Primary Board.

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BIRTHS AND BLESSINGS

PURDIE.—The child of Alexander and Jessie F. Purdie, born July 14th, 1945, was blessed by Elder Robert McQueen on October 7th, 1945, and given the names of Morag M'Lean.

DEATHS

Newcastle District.

O'SULLIVAN.—Sister Jenny O'Sullivan, a faithful member of the South Shields Branch, died at Harton Hospital, on Tuesday, October 2nd, 1945. Funeral services were conducted in the Chapel in the cemetery at Harton, by President F. W. Oates, assisted by Elder C. Ellwood and R. Graham. President Oates talked on the pre-existence and resurection and he also dedicated the grave.

A Memorial Service for this Sister was held in the Sunderland Branch, on Sunday, October 7th, 1945, conducted by Elder Charles Ellwood. The speakers were President F. W. Oates, C. Ellwood and R. Graham who paid glowing tribute to the wonderful testimony and courage of Sister O'Sullivan. The attendance was 61 including 14 non-members.

JOSEPH J. CANNON PASSES . . .

"THE STAR" records with regret the death of Joseph J. Cannon. He passed away at the age of 68 years in Salt Lake City. Well known to all members of the British Mission and a prominent business and Church leader in Zion, his loss will be mourned by many. At the time of his death, he was serving as 1st Assistant Superintendent in the Y.M.M.I.A. of the Church, and as Commissioner, State Department of Publicity and Industrial Development in Utah.

Joseph Cannon served as President of the British Mission from November 26th, 1934 to September 29th, 1937 and gained the reputation of being a truly "dynamic" worker. He organised the Catford Saints Baseball Team and the Millennial Chorus, famed Missionary and proselyting agencies which did much good work for the Church in Britain. It is also on record that during his period of Presidency, the "Millennial Star" reached the record sale of 5,000 copies per week. He was appointed to work in the Y.M.M.I.A. of the Church before he returned from this country and upon arriving home was also appointed to preside over the Temple Square Mission, in which capacity he performed a very commendable work. He served as Editor, "The Deseret News" from 1931 to 1934—and as a playwright had three of his plays produced.

It is the end of a great career in the service of the Lord on this earth. Our sympathies are extended to Sister Ramona Cannon and her family in their loss. May the Lord bless and comfort them. We shall meet again, sometime, somewhere.

ALPHABIBLE QUIZ

A great Mother

M.....

A grandson of Jacob

M.....

A woman much beloved by her daughter-in-law

N.....

A mighty Hunter

N.....

A man who hid a hundred prophets

O.....

A son of the daughter-in-law mentioned above in her second marriage

O.....

ANSWERS TO THE LAST SET OF POSERS

Joshua - Jonah - Kedar - Kohath - Lamech - Lot

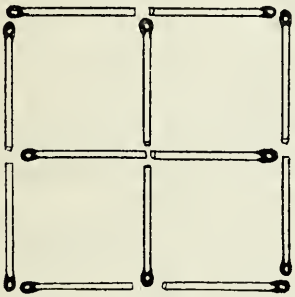
A TEASER OR TWO

By TELLUS

For your Christmas Party

Dear boys and girls,

Here I am for the first time, but not the last—I hope, with a few puzzles and problems to set you thinking. The first little headache is a match trick. Place twelve matches in the formation pictured here:—



Now move only three matches to make three squares instead of four. The three matches you move may be included in your final pattern. Easy, isn't it? or isn't it?

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Now try this one. Write the figures 7,000 as below, with the line around them, **without removing your pencil from the paper.** Ah! That's made you think a bit hasn't it? Never mind, try hard.

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Here's one that will make you scratch your head. A rich old Arab had two sons who owned a very fine horse apiece. He died leaving a strange will. They were to race against each other to a city 50 miles distant and the one whose horse lost the race was to inherit all his father's wealth. Well they got out their horses but after a lot of going back and forth on the road they realised they were getting nowhere. A wise old Arab, noticing their dilemma chuckled to himself and whispered something in their ears. They instantly jumped upon the gee-gees and raced like made for the city 50 miles off. That seems peculiar doesn't it? Question: What did the old fellow whisper?

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I've got a fishy one for you this time.—A fish's head is nine inches long; its tail is as long as the head and half the back. Its back is as long as the tail and head together—how long is the fish?

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Did you hear the story of the red hot poker? I don't suppose you could grasp it.

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How many times is the Bank of England printed on a £1 Note? You just examine one carefully. You won't be able to count them.

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Well there you are. See what you can make out of those. Answers are on page 376. But try hard before you give up.

And here's a funny tale to tell your pals.

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Two sardines were walking down Regent Street when it started to rain. One said to the other, "What do you say to catching a bus?" said the other, "no fear! What; be packed in like civilians!"

Cheerio, keep smiling!

THY SON LIVETH!

By Spencer W. Kimball - - Of the Council of the Twelve

Address delivered at the Saturday morning session of the 115th Annual General Conference, April 7, 1945, in the Assembly Hall

MAY I read to you a letter which I wrote sometime ago to a mother of my acquaintance whose son had just been killed in battle? I do earnestly pray that some thought contained therein might have brought to her and may bring to others a bit of hope and comfort and courage.

Dear Sister————:

Very recently I have been entertained in the homes of parents who have lost young sons, still in their teens and early twenties; sons who were as clean and sweet in their lives as their mothers; sons who had ability and had developed their talents and possessed also the spirit and desire to use them for the advancement of the work of the Lord. It has caused me to ponder deeply.

One particular mother who poured out her soul to me was inclined to be bitter. She said:

Why would the Lord take my son from me? Why didn't the Lord answer my prayers and save him? I know my son has remained clean; why should he be taken? Not only he, but the entire family has always been faithful; why is our worthiness not recognized? Why should he die so young when he was so righteous?

Well, you know the responsibility I felt in attempting to answer her. With all my soul I prayed that the Father would help me to bring her comfort.

As I sat in meditation my mind went back to a little hill, far away on which were silhouetted against the deepening shadows of a black, tragic day, three crosses on which were human beings writhing in the agonies of death, and the central One cried out:

My God, my God, why hast thou forsaken me! (Matt. 27:46.)

And I seem to see at the foot of the heavy cross the crouching figure of a mother torn in agony, saying:

Why should he die? So young, so pure, so able to teach the world a better way? Why, oh, why?

Then I seem to see another more modern picture of a mother grief-stricken, watching the approaching caravan which was bringing two beloved sons home from a foul martyrdom in a jail some distance away, and I can almost hear her through her sobs:

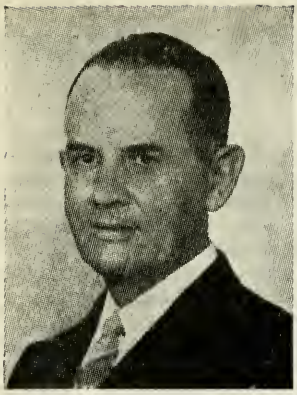
Why should they be killed? Why should they be taken from the infant church which needs them so much? Why must they die, so young, so pure, so strong?

Then I realize that God does not take these lives. It is permitted because men have their free agency.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

Was there frustration in the martyrdom of Joseph Smith? Joseph was protected and his life saved in every instance of persecution until his work was finished and he had done his part in the restoration of the gospel and the priesthood and all other keys of the dispensation, and until the organisation of the kingdom was effected. He could not be killed before that time, though all hell raged against him. He wanted to live. Life was sweet to him. It held promise of sweet associations with his family, his brethren, and the satisfaction of seeing the work blossom into a full-blown flower. But his work was done; other strong leaders could now carry on; he was needed in other fields. Only in his thirties, a very young man, he died, and commenced his work in other realms.

WAS there defeat in the crucifixion of Jesus the Christ? If so, all creation were doomed and man would have remained in sin. If so, the crucifixion would not have taken place until a later



date—until his hour had come. His life was not taken from him—he gave his life. To Peter, who smote off the ear of one of the mob, he said:

. . . the cup which my Father hath given me, shall I not drink it? (John 18:11)

and thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:53.)

He was young, only 33. He loved life also. He wanted to live for the richness that he could see in it—his friends, his growing kingdom, his brethren, his mother. Life was sweet to him. Did he not pray in Gethsemane:

. . . O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (Matt. 26:39.)

Then as the time passed, and no positive answer came to his supplication, he cried out again in his torture:

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. (Matt. 26:42.)

In the first prayer he seemed to have a glimmer of hope that something could be done about it, but in the latter it seemed to have been definitely settled in his mind that no adjustment could be made, and in order that the purposes of God might not fail he must drink the bitter cup.

He was taken from his mother, though it broke her heart. His prayer, perhaps the most sincere and worthy ever uttered, was not answered as she would have had it. His was the perfect life, clean, guileless, divine, and yet he passed. His mother was devout as also were some of his people, yet his life ebbed. He was young and had not had time to establish himself in life. His first thirty years were spent in preparation; his next three years in originating and developing his programme, and now when he could have turned over to his followers much of the detail of the work, and could have perhaps enjoyed family and other associations, he was crucified. Why? There was a definite reason. Being divine and mortal, he had a work to do which could not be done in mortality, which required his transfer to other spheres of activity. Was his work frustrated? It did leave a sorrowing mother. There were perhaps many loved ones who doubted and questioned. But in his death, and in his resurrection, came a boon to mankind that only this Son of God could bring. Would we have had it different? Would we have saved his life, if we could, now that we know that he through his very circumstances brought redemption to the world? Would his agonized mother today have it otherwise as she looks back on the entire programme? Would the apostles on whom the burden of the kingdom fell have it otherwise?

And I am sure that the thousands of our Latter-day Saint mothers, who like Mary the Mother of the Lord today stand grieving helplessly at the foot of a heavy cross, shall come in time to see clearly and may even bless the day when their clean, talented, stalwart sons went forward into other spheres.

IN death do we grieve for the one who passes on, or is it self-pity? To doubt the wisdom and justice of the passing of a loved one is to place a limitation on the term of life. It is to say that it is more important to continue to live here than to go into other fields. Do we grieve when our son is graduated from the local high school and is sent away from home to a univarsity of higher learning? Do we grieve inconsolably when our son is called away from our daily embrace to distant lands to preach the gospel? To continue to grieve without faith and understanding and trust when a son goes into another world is to question the long-range programme of God, life eternal with all its opportunities and blessings.

God is good, so good in fact that we can hardly conceive the depth and richness of his goodness. He is just; so just that we mortals cannot comprehend the fairness of his justice. I am sure that no mortal will ever fail to receive every blessing and glory which he merits. Mortal death cannot rob him. There will be a way, and every promise of God will be fulfilled. A virtuous, progressive, active young man will sacrifice no blessing to which he was entitled by his (to us) premature passing into eternity. We may not understand fully just how it will be accomplished, but we may know that it will be. Remember what the Lord himself said:

. . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2:9.)

Can we not trust in the goodness of the Lord? Remember that he is the Father also of this son. He is the Parent of the living part, you of the tabernacle only. Will he not be infinitely more concerned with the welfare of this son than we mortals could ever be? Can we not know this: "His purposes fail not, neither are there any that can stay his hand"? There is no tragedy except in sin. Let us know therefore that life is eternal and that God doeth all things well; and this righteous son, the off-spring of God, was not born for a day, a decade, or a century, but for eternity. Only his own lack of righteousness could ever deprive him of any blessing promised by the Lord. "Thy Son liveth" and continues to radiate life, not death; light, not darkness; commencement, not termination; assurance, not uncertainty; joy eternal, not sorrow; sweetness, not bitterness; youthful maturity, not senility; progress, not stoppage; sunshine, not clouds; clearness of vision, not confusion and dimness; fulfilment, not frustration; an open gate with light ahead, not barred windows with darkness beyond.

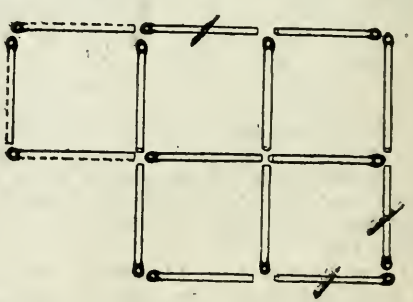
May our Heavenly Father bring his peace to all of you who are now passing through your Garden of Gethsemane.

Sincerely your brother,

Spencer W. Kimball.

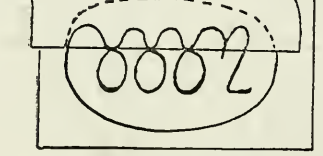
SOLUTIONS TO TEASERS ON CHILDREN'S PAGE

Well here are the answers to your teasers. Hope you didn't stand on your head to read them. The match problem is solved thus:

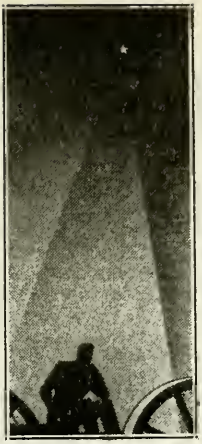


Now the fishy one. If the back is equal to the head and tail together; there is no part of the fish left. So the back must be half the fish. If the back is half the fish, the tail is a quarter its length, plus, 9 inches. Add another 9 inches for the head and you have the whole fish. Therefore 18 inches is the length of a quarter of the fish. Four times 18 inches is equal to 72 inches—the whole length of the fish.

To write 7,000 as suggested, you fold your piece of paper so, and commence to write the figures continuing your pencilled line around over the top; unfolding your paper to complete the ring. Simple when you know how.



Have you thought what the old Arab said to the two lads? He said: "Why don't you change horses?" You see? It was the one **whose horse reached the City** last who was to inherit the money.

Browsings——  ——and Musings

By Hugh B. Brown

Justice is the vengeance of civilized man just as vengeance is the justice of savages **Epicurus.**

The necessity for forgiveness often dissolves in the presence of understanding.

All the water in the world cannot sink a ship unless it gets inside the ship—
All the sorrow in the world can not sink a person unless it gets inside the mind. **Anonymous.**

Materials are put to crucial test before they become part of a modern car. Do not mistake tests for punishments. You too are being prepared for future use.

The law can make you quit drinking but it can't make you quit being the kind that needs a law to make you quit drinking. **Don Marquis.**

Pause on the brink of decision and compare cost with value.

Dear God give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can and should be changed: And give us wisdom to distinguish the one from the other. **Adm. Hart.**

Get off the fence, put your ear to the ground and listen to the call of destiny.

To know God is to know all things adequately and to love Him is to have conquered every other inclination. **Froude.**

Theologians say He is incomprehensible. He says to know Him is life eternal. The one takes hope out of life. The other is an eternal beacon.

Let nothing come between you and the light **Thoreau.**

Men with their backs to the light see only their own shadows.

Ode on the Morning of

This is the month, and this the happy morn
Wherein the Son of Heaven's Eternal King
Of wedded maid and virgin mother born,
Our great redemption from above did bring;
For so the holy sages once did sing
That He our deadly forfeit should release,
And with His Father work us a perpetual peace.

Say, heavenly Muse, shall not thy sacred vein
Afford a present to the Infant God?
Hast thou no verse, no hymn, or solemn strain
To welcome Him to this His new abode,
Now while the heaven, by the sun's team untrod,
Hath took no print of the approaching light,
And all the spangled host keep watch in squadrons bright?

HYMN.

It was the winter wild
While the heaven-born Child
All meanly wrapped in the rude manger lies;
Nature in awe of Him
Had doffed her gaudy trim,
With her great Master so to sympathise:
It was no season then for her
To wanton with the sun, her lusty paramour.

No war or battle's sound
Was heard the world around:
The idle spear and shield were high uphung;
The hooked chariot stood
Unstained with hostile blood;
The trumpet spake not to the armed throng;
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.

The shepherds on the lawn
Or ere the point of dawn
Sate simply chatting in a rustic row;
Full little thought they than
That the mighty Pan
Was kindly come to live with them below;
Perhaps their loves, or else their sheep
Was all that did their silly thoughts so busy keep.

Christs Nativity

When such music sweet
Their hearts and ears did greet
As never was by mortal fingers strook—
Divinely warbled voice,
Answering the stringled noise,
As all their souls in blissful rapture took:
The air such pleasure loth to lose,
With thousand echoes still prolongs each heavenly close.

Ring out ye crystal spheres!
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time;
And let the bass of heaven's deep organ blow;
And with your ninefold harmony
Make up full consort to the angelic symphony.

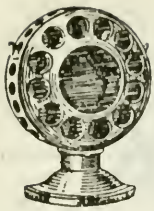
For if such holy song,
Enwrap our fancy long,
Time will run back, and fetch the age of gold;
And speckled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould;
And Hell itself will pass away,
And leave her dolorous mansions to the peering day.

Yea, Truth and Justice then
Will down return to men,
Orb'd in a rainbow; and, like glories wearing,
Mercy will sit between
Throned in celestial sheen,
With radiant feet the tissued clouds down steering;
And heaven, as at some festival,
Will open wide the gates of her high palace hall.

But wisest Fate says No;
This must not be so:
The Babe yet lies in smiling infancy
That on the bitter cross
Must redeem our loss;
So both Himself and us to glorify:
Yet first, to those chained in sleep
The wakeful trump of doom must thunder through the deep.

But see, the Virgin blest
Hath laid her Babe to rest;
Time is, our tedious song should here have ending:
Heaven's youngest teemed star
Hath fix'd her polish'd car,
Her sleeping Lord with handmaid lamp attending:
And all about the courtly stable
Bright-harness'd angels sit in order serviceable.

JOHN MILTON.



THE WORLD SAYS

The "Star" prints the opinions of prominent people on a variety of subjects. It should be understood that these opinions may not necessarily be those of the "Star," but we feel that it is good to know what the "world" is thinking

"LET us ask ourselves the question: To whom do we and to whom do the world owe the greater debt—to the Arabs or the Jews? What a debt we owe to the Jews, not only for their contribution to religion, philosophy, science and culture throughout the ages! We owe to them the Bible and the twelve Apostles; we owe to them the basis of Christianity."

MISS RATHBONE, M.P.

★ ★ ★

"ON one day we read of this country sending milk to Germany. On the next day this country is clamouring for bacon from Canada. On the third day we are sending sugar to France. On the fourth day Denmark is crying to heaven, or if not to heaven at least to U.N.R.R.A., to be relieved of 10,000 head of cattle which it has been asking for a whole month to be taken off its hands, and the Danish Government is complaining that all cold storage in Denmark is full of meat and suggesting to the allied authorities that cold storage warehouses in Northern Germany should be filled with Danish meat until transport becomes available. That item of news must be a great solace to the anxious minds and empty stomachs of Europe. At the present moment their appears to be no overall direction, no collective forethought, and no co-ordinated plans."

The Marquess of Reading in the House of Lords.

★ ★ ★

"THE strength of a country lies not in its politicians, but in the health and strength of its children: there are all too few of them. If things go on as they are, we will relatively soon need not playing fields, but bowling greens and homes for the aged."

DR. C. V. HILL, The Radio Doctor.

"IT is complete nonsense to suppose that this business of atomic energy could remain secret long enough to matter. The only hope of decent and reasonable use of what could be a priceless gift lies in frankness. Nothing in the long run breeds fear, jealousy, mistrust and insecurity so effectively as so-called 'security.' There can be no monoply in the laws of nature—it were as useless to try to patent the second law of themodynamics."

PROFESSOR A. V. HILL.

★ ★ ★

"MAN is indeed a strange mass of contradiction. Here we are, microscopic creatures scuttling about on the surface of a minor planet circling round a second-rate star in one of a half-a-million galaxies. In some ways our minds are so capacious and penetrating. We can judge the weight and composition of stars whose light started before man appeared on this earth. We can unveil the secrets of the nuclei which are so small that if we could put together as many of them as there are drops of water in the ocean they would scarcely form a particle visible with a microscope. Yet we seem unable to order our own affairs so as to avoid exterminating one another."

LORD CHERWELL.

★ ★ ★

"THE concerns of the world are healthy, at any rate; they are robust and 'get a move on.' There is no fight in a religion that has no backbone. It cannot effectively stand up and be the nuisance it ought to be. The concerns of the world reasonably (and we nearly said rightly) will brook no interference from religion. But when RELIGION goes into the field, as it once did, not only armed, but erect, the concerns of the world will be suddenly aware that they have something virile to contend with."

HUBERT C. LIBBEY, in a book of Essays "A fact of Some Consequence.

THE MEASURE OF A MAN

By William E. Berrett

Editor, the department of Education - Instructor, L.D.S. Missionary Home
Principal West Seminary Teacher, L.D.S. Business College

IF I were asked: "Which of all great Americans will probably be longest remembered and most widely known throughout the world?" I would answer unhesitatingly, "Joseph Smith, the Prophet."

Born on the twenty-third day of December, in the year of our Lord 1805, the birthday of the Prophet falls nearly on the day of which the world commemorates the birth of the Master.

Though born an American, the Prophet's programme exceeded national boundaries. He is perhaps the only American whose followers are found in every land and whose birthday has significance to men and women in all the world. In both camps of the present world conflict, men will pause in the sordid tasks of war to bless his name— while mothers and children in contending lands seek comfort and consolation from the words of life he uttered.

Judged by those standards by which Time measures the stature of a man— Joseph Smith, the Mormon Prophet, takes his place among the immortals.

It is a century since Joseph Smith died at the hands of a mob in an Illinois jail. Devotedly loved by his friends and bitterly hated by his enemies unprejudiced observers did not then exist, and few could foresee clearly whether time should deal kindly or harshly with his memory. At the close of a century some honest appraisal of the man can be given.

It is almost proverbial that the way of the prophet is hard. This is the story of prophets as proclaimed in the Bible. One by one both they and their messages were rejected by their contemporaries, while they were branded as fanatics and ridiculed in the market places. Most of them met violent death at the hands of those they would have helped. And yet, the contemporaries of the prophets were wrong—their experiences entirely too limited for sound appraisal. In each instance it has remained for later generations to pass final judgment; for while later generations, like the first, may be too limited in experience to understand the prophet and his relationship to God, their experience is sufficient to enable them to contemplate the effects of a prophet on the generations which have followed him, and in the light of those effects to evaluate the man more clearly. The judgment of society in general is only sound when it is made at long range, for a prophet is finally honoured or forgotten in accordance with the permanent or temporary effect of his life and teachings.

It has been a century since that tragic judgment of Joseph Smith by a part of his generation. Already the unerring hand of Time is beginning to write its own appraisal of the man, and in reading that writing we observe that the effects of the life and teachings of Joseph Smith have grown and spread with the years— have reached into all parts of the civilized world, and show no signs of abating.

He who would appraise Joseph Smith must take into account numerous factors.

HIS WRITINGS.

JOSEPH SMITH left to mankind writings now found in three books of scripture, in addition to many other volumes containing writings of historical and theological interest.

Those who look upon the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price as containing the word of God complementary to that contained in the Holy Bible now number nearly a million.

While most books soon lose their popularity, these have not only survived the years, but for them there is a constant demand. To have produced one living book is to have achieved greatness. Joseph Smith is responsible for three. A living book is not an ordinary book. A book can live only if its message is forever applicable to the needs of man —only as it brings to man the answers

to those problems that arise perpetually in every land, among people of every race, and in every age. Such books in the world's literature can be counted upon the fingers of one's two hands. Strange that three of these volumes are associated with the name Joseph Smith.

In 1830, when the Book of Morman appeared, fewer that five hundred copies were sold. Enemies of the Prophet predicated its early oblivion. But their prejudice blinded their judgment. One hundred years later, the book was selling at the rate of 50,000 copies a year, the numbers increasing with rapidity and with amazing regularity. It had entered into the list of those unique books in which all ages find interest.

Less than half a dozen books published in America a century ago are being republished at all today, and none except the Holy Bible, shows an increase in popular demand. Some critics may deride the Book of Mormon—none have power to stay its influence. It has become a potent force which is destined to keep the name of Joseph, the Prophet, forever before the world.

The book touches the wellsprings of human needs. Men reading it have abandoned the religion of their fathers, given up homes, changed occupations, left their native lands, even parted from loved ones if need be, in order to traverse ocean and plain and cast their lot with those others who have read and believed.

Some, reading it, have been so profoundly stirred by its challenge that they could not rest secure in their respective faiths until they could bring themselves to believe that some how the book was a fraud, the work of an impostor.

Believe or not believe, as you will—to have produced a living book of such power marks Joseph Smith for greatness. Yet this is only one of three living books attributed to this man—writings for which he claimed the inspiration of the Almighty.

ORGANIZATIONS.

MEN are remembered for the organizations they effect, provided those organizations are perpetuated. This man, Joseph, brought into existence a unique Church organization—unique in that it has survived a century of growth without basic change—unique in that it is in full accord with what is known of the apostolic church organization—unique in that it has proven adaptable to a large as well as a small membership—unique in that the organization has proved adaptable to people living under varied forms of government, under varied conditions and among varied races and nationalities—unique in that it preserves divine authority, while perpetuating democracy. Whether or not men accept Joseph as a Prophet of God, all must take cognizance of the organization he brought into existence—an organization which has spread throughout much of the civilized world, transcending national boundaries in welding its members into a common brotherhood.

The Church of Jesus Christ of Latter-day Saints has shown to the world fruits worthy of its existence—and by their fruits surely shall all institutions of the earth be judged. A Church which can ask and receive the services of 250,000 of its members to carry on its functions without cost; a Church which can keep from two to four thousand missionaries in the field on their own expense or that of their families; a Church which, in this day, can continue to collect voluntary tithes from its people, is a Church which the whole world must acknowledge as a mighty institution.

GREATNESS IN IDEAS.

IN the annals of time only men of ideas have been accounted great. With the passage of the centuries works of art

grow dim, buildings crumble in decay, empires are over-run and wealth vanishes, but ideas survive, and surviving, shape, and reshape the destinies of men. Name the great of all the ages and you have named those who had great ideas. Christ, Buddha, Confucius, Zoroaster, their ideas carved a pathway round the world.

Joseph Smith was a man of ideas. Brigham Young, the great Mormon colonizer, once said of him, "All that I do is but to carry out the ideas given me by the Prophet Joseph." For over a hundred years his ideas have fed the flame of the Latter-day Church. Ideas, which, tried in the crucible of the years, have been found sound, wholesome, in accord with all known truth. Those ideas permeate the books associated with his memory, and give them life.

A new concept of God as a concrete personality, of flesh and bone; a new vista of man as a god in embryo; a glorious new hope of growth and change in the personality of man beyond the grave; a new view of mortal existence as an adventure in the search for joy and happiness— these form the nucleus for a philosophy of life destined to change the religious thinking of mankind.

A MAN OF POWER.

MEN have received renown of sorts for physical prowess, for unusual feats of physical strength and power, but these achievements are insignificant beside the achievements of spiritual power. When Jesus healed the sick and raised the sinner to a life of respectability, he exercised a power which placed him above those of mere physical strength or mental acumen. Men exercising such power, in the name of God, have been accounted as prophets and slated for the archives of the great.

Joseph Smith exercised such power—the power of God—the priesthood—by which he raised up the sick, restored sight to the blind, and elevated men's souls. Further, he passed on the power he received to others so that an ever- expanding multitude continue to exercise this amazing power of the Almighty. Go where you will, wherever this power is found, the name of him who restored it to earth will be near men's lips in revered esteem.

Is a hundred years too brief a time in which to judge a man? Are the above assertions merely the wild statements of a follower who is convinced that the cause to which he has adhered himself is sound? Perhaps again only time will give the total answer. But let it be remembered that the great of the earth have never been quickly appreciated. At the end of a century after his death Confucius was still the forgotten man. his followers numbering but a few thousand. the hand of time still hesitant to appraise him great. So. more time may be needed before the human race will accord Joseph Smith his proper place. In the meantime the writer does not stand alone in this early appraisal. A million voices might be raised. if need be, beside his own—a million hearts to whom the twenty-third of December means the birthday of one of God's greatest.

THE IMPROVEMENT ERA.

GRATITUDE

To live through Him
Who made the earth so sweet;
The singing birds
The grassy carpet for our feet;
To breathe the air,
Inhale the sweet perfume of flowers:
O God, be this our prayer
Throughout life's precious hours.

That we may live
And seek to serve our neighbour;
Delight to give
Find joy in every labour;
That we may love
And in such loving share,
That boundless love of Thine
Which knows our every care.

GLADYS QUAYLE.

SUNLIT HILL?

continued from page 359

treated as a sacred and sacramental God-given opportunity for the rest of us to come to their aid. I am prompted to put the House in the spirit of two verses which appeared just after victory in the columns of the 'Sunday Times.' They ran as follows:

'Now the slow-moving sun grows full and very strong,
On the hill crest for which we struggled all night long.'
'And we who know the cost in tears, in sweat and blood,
Lift our scarred faces to the bright and healing flood.
You who have hewed the steps and died upon the climb,
Giving your present for the world's uncounted time,
In spirit and in brotherhood are with us still,
Sharing our hour of victory on the sunlit hill.'

THE SUNLIT HILL

"That sunlit hill is, for the time being, overshadowed by the mists of misunderstanding, of revenge and hatred. It is for us, unitedly in this House to dissipate these mists, and establish our feet firmly on that sunlit hill. It is for us to look to the promised land, and, inspired by ideals, to take a step forward towards it with our brothers and sisters all over the world."

CLUES TO CROSSWORD

NOTE: Insert answers to clues 14, 30 and 41 in Red Ink.
A general clue to them is given:—
In years just past this has been difficult to say, but now we voice the sentiment, hoping for a brighter day.

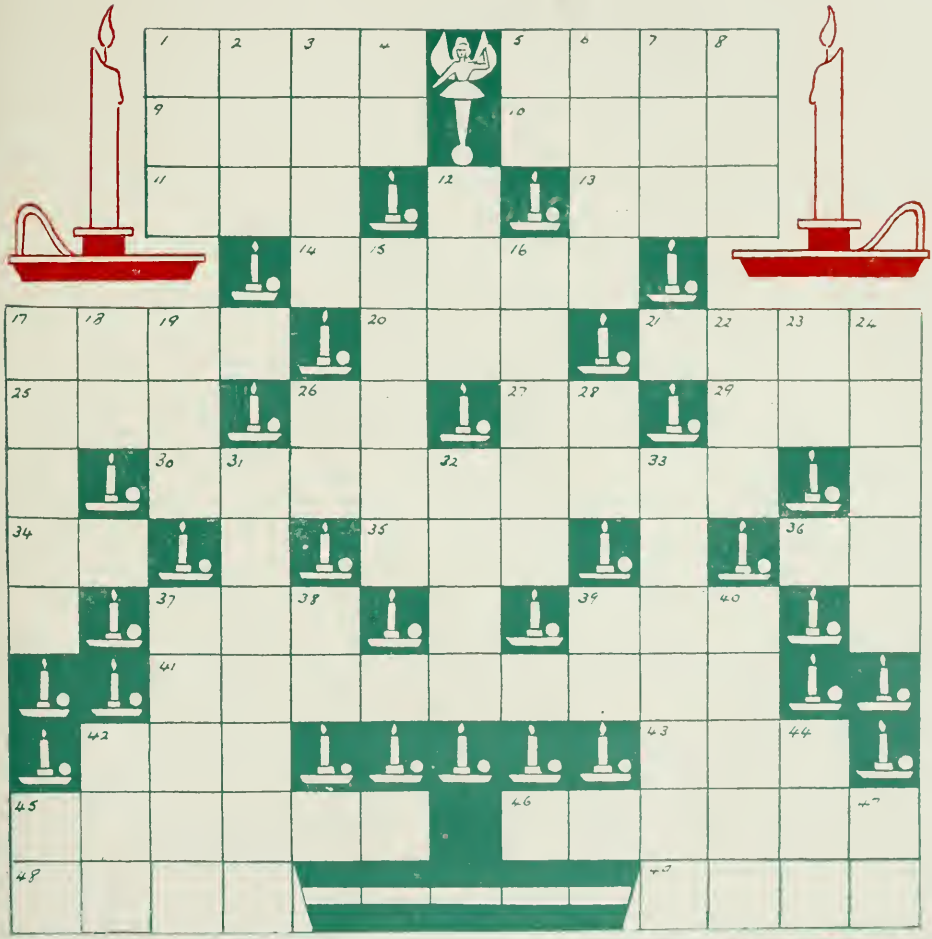
ACROSS

1. "'This is the place"
5. This is a test
9. Complacent
10. Washing aid
11. Beast
13. Short boy's name
14. Joyful
17. Goddess
20. Leguminous fruit
21. Where your heart is
25. Helped a lot, during the war
26. Ejaculation
27. Does this induce artists to break the Tenth Commandment
29. Church seat
30. Festival
34. Could be in charge—but short for concern
35. Quiet observer
36. All government goods have this initially
37. Craft
39. Set to fight
41. All of us
42. Period
43. Ailing
45. Spirals
46. Toughen metal
48. To defeat
49. Wax

DOWN

1. Very beneficial in case of illness
2. Printer's measure
3. Plant
4. Two thirds of scarce oval
5. Since
6. Comfortable
7. Girl's name
8. Barrier
12. Tailless animal
15. Parasite
16. Group—with fun
17. Fine
18. You and me
19. Cavity
22. R.A.F. trips
23. I see this in a mirror
24. Liquid holders
26. Alternatively
28. Exit
31. Crop
32. Lively
33. This is the faith to develop
37. Protective accoutrement
38. Note—tonic sol-fa
39. Italian river
40. What a rebel!
42. Dreadful reverence
44. First name of great sage
45. Initially, a terrible disease
47. Abbreviated sign on beaches

RELAX WITH THIS



BY YOUR CHRISTMAS FIRESIDE

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